changed to the experiencing consciousness so long-as it lives only in the knowledge of the phenomenon and does not get back to the knowledge of the original being, substance or Force. When it does get back to that deeper knowledge, it does not condemn the observed phenomenon as unreal, but it perceives an immutable being, energy or real substance not phenomenal, not subject in itself to' the senses; it sees at the same time a becoming or real phenomenon of that being, energy or substance. This becoming we call phenomenon because, actually, as things are with us now, it manifests itself to the consciousness under the conditions of sense-perception and sense-relation and not directly to the consciousness itself in its pure and uncondi-tioned embracing and totally comprehending knowledge. So with the Self,—it is, immutably, to our direct self-consciousness; it manifests itself mutably in various becomings to the mind-sense and the mental experience—therefore, as things are with us now, not directly to the pure unconditioned knowledge of the consciousness, but to it under the conditions of our mentality.

It is this succession of experiences and it is this. fact of an indirect or secondary action of

the
experiencing consciousness under the conditions of
our mentality that bring in the device of Memory.
For a primary condition of our mentality is division
by the moments of Time; there is an inability to get
its experience or to hold its experiences together
except under the conditions of this self-division by